

# A PANJABI PHONETIC READER

**The London Phonetic Readers.**

EDITED BY DANIEL JONES

**A German Phonetic Reader.** By A. EGAN.

**An Italian Phonetic Reader.** By A. CAMILLI.

**A Cantonese Phonetic Reader.** By D. JONES  
and KWING TONG WOO.

**A French Phonetic Reader.** By DANIEL JONES.

**A Panjabi Phonetic Reader.** By T. GRAHAME  
BAILEY.

*International Phonetic Symbols are used in all the  
above Readers.*

The London Phonetic Readers. \*

# A PANJABI PHONETIC READER

BY

T. GRAHAME BAILEY, M.A., B.D.

*Fellow of the Panjab University.*

LONDON

UNIVERSITY OF LONDON PRESS, LTD.

17 WARWICK SQUARE, E.C.4

REPRODUCED AND PRINTED BY  
LOWE & BETHUNE (PRINTERS) LIMITED,  
101, PARK ST., CAMDEN TOWN, N.W. 1

## PREFACE

By DANIEL JONES, M.A., *Lecturer in Phonetics at University College, London, and at the University of Oxford*

THIS Reader is intended to help those wishing to acquire a colloquial knowledge of Panjabi.

The pronunciation of the language is here for the first time represented on strictly phonetic principles without regard to the affinities of the words with cognate words of other languages. This is the method recommended by our foremost language teachers,<sup>1</sup> and now widely used in England in connexion with the teaching of French and other European languages. The method has the approval of the Board of Education (see Circular No. 797, a memorandum on methods of Modern Language Teaching issued in 1912, §§ 36, 37<sup>2</sup>).

The system of transcription used is that of the International Phonetic Association, this being the alphabet almost universally adopted in England in those schools

<sup>1</sup> See, for instance, Sweet, *Practical Study of Languages* (Dent), chaps. 2 and 3, and Jespersen, *How to teach a Foreign Language* (Swan Sonnenschein), chap. 10.

<sup>2</sup> Published by Wyman, price 2d. This Circular is well worthy of careful perusal. The Appendix, containing the actual time-tables and syllabuses of instruction of several of our best schools, is particularly interesting.

and colleges where languages are taught on phonetic principles.<sup>3</sup> The success with which the adoption of this system has been attended in connexion with European languages is ample justification for its introduction to a language to which it is new.

The criticisms of phonetic methods by some who have had no experience of these methods render it desirable to point out that the object of phonetic transcription is not to teach the student how to form speech sounds; its object is to teach him how to use the right sound in the right place in connected speech. The formation of the isolated sounds is best learned by careful imitation coupled with a knowledge of phonetic theory (that is, a study of the positions of the organs of speech in forming the correct sounds) and the practice of suitable phonetic exercises.

Mr. Grahame Bailey's unique qualifications for writing such a reader as the present are well known to most of those interested in the Panjabi language. But for the

<sup>3</sup> There are in existence several hundred books in which the International Phonetic symbols are employed. These books include numerous dictionaries, grammars and school text books for the study of various languages, besides treatises on pronunciation. A list of about two hundred of the more important works is given in a booklet entitled *The Principles of the International Phonetic Association* (obtainable from D. Jones, University College, London, W.C.). See also *The Means of Training in Phonetics available for Modern Language Teachers* by L. H. Althaus (published by the International Phonetic Association, price 10d.), where it is stated (p. 6) that "of twenty-three (English) Universities and Colleges in which French phonetics is taught twenty-two use the system of the International Phonetic Association." The system is also very widely used in schools. It is used, for instance, in all the schools referred to in the above-mentioned circular of the Board of Education.

benefit of those who may not already have heard of his work it may be mentioned that he is one of those very rare Englishmen who can speak an Indian language exactly like a native, and that he is the author of the Northern Panjabi translation of the New Testament and joint author of the only existing Northern Panjabi grammar.

Testimony as to the accuracy of Mr. Bailey's work is therefore needless. It may, however, interest readers to know that I had an opportunity, when in Lahore in January 1913, of testing one of his phonetic texts with some native Panjabis; the text was pronounced by them to be absolutely correct, and they expressed great astonishment when they learned that it had been prepared by an Englishman.

D. J.

UNIVERSITY COLLEGE, LONDON, W. C.

*November 29th, 1913.*





## INTRODUCTION

THE pronunciation of Panjabi varies a good deal from place to place and from speaker to speaker. The style of speech indicated in this book is that normally used in the villages round about the towns of Wazirabad and Gujranwala (from forty to sixty miles north of Lahore). It is the speech of those unacquainted with any other language. Speakers who know Urdu tend to adopt Urdu sounds, and are apt to substitute **l**, **n**, **h**, **f** for **ل**, **ن**, **ہ** (or **ح**), **ف**, and to make various changes in the vowels.



## EXPLANATION OF PHONETIC SYMBOLS

THE formation of the consonants and vowels of Northern Panjabi is indicated roughly in the table on p. xii. For practical reasons a separation has been made in this table between consonants which require the use of the tip of the tongue and those which do not. It should be observed that certain sounds (*e.g.* **s**, **z**, **p**) may as a matter of fact be pronounced either with or without the use of the tip of the tongue.

### FURTHER DETAILS REGARDING THE SOUNDS CONSONANTS

**t**, **d** are dental as in French (not alveolar as in English).

In forming the cerebrals (cacuminals) **ṭ**, **ḍ**, **ŋ**, **ḷ**, **ṛ**, the tip of the tongue touches or strikes the hard palate far back, almost at the beginning of the soft palate. These sounds do not affect the quality of preceding or following vowels.

**c**, **ɟ** are pronounced with the tip of the tongue against the teeth-ridge (upper front alveolars) a little further back than the front teeth, the "front" of the tongue being simultaneously raised to the hard palate. They have no lip-rounding. They resemble the Italian sounds in *ci*, *gioia*.<sup>1</sup>

<sup>1</sup> I regard these sounds as essentially different from the groups **tʃ**, **dʒ**, and have therefore used **c** and **ɟ** as being the nearest available single International Phonetic symbols.

TABLE OF SOUNDS.

	Lab. Sounds		Tongue Sounds.					Throat Sounds.												
	Labial.		Tip of Tongue used.				Tip of Tongue not used.													
	Blabial.	Labio-dental	Dental.	Alveo-lar.	Palato-Alveo-lar.	Cacū-minal (Cere-bral)	Palatal.		Velar.											
CONSONANTS	{ Plosive Nasal Lateral Rolled Flapped Fricative	p	b	t	d		c	ʃ	t	ɖ				k	g					
		m			n		ɲ							ŋ						
					l															
					r					r										
		F	v	w		f	s	z		ʃ		j	j		x	ɣ	h	ɦ		
VOWELS.	{ Close Half-close Half-open Open	{ u U o ,	Front. i I e æ														Back. u U o ɔ ɑ			

CONSONANTS

VOWELS.

The unvoiced (breathed) plosives **p**, **t**, **c**, **ṭ**, **k** occur either absolutely unaspirated or strongly aspirated (*i.e.* immediately followed by the sound **h**). The distinction between the aspirated and unaspirated sounds is significant. The unaspirated **p**, **t**, **k** are as in Italian. When they are aspirated, the aspiration is much stronger than in the English words *pin*, *tea*, *come*, stronger even than in the Irish or American pronunciation of these words.

**ɲ** is approximately the sound of French *ŋ*.

**ŋ** is the sound of English *ny* in *my*.

**l**, **n**, though more usually alveolar, are sometimes made dentally.

Alveolar **r** is always trilled, never fricative as in English. When not doubled it is often reduced to a single tap of the tip of the tongue.

**F** is "bi-labial *f*." It resembles the sound made in blowing out a candle. **F**, **f**, and **ph** are frequently interchanged by villagers. Educated speakers tend to discard **F**, but to distinguish clearly **f** and **ph**.

**ʋ** is "bi-labial *v*." The lips are spread for both **F** and **ʋ**. Labio-dental **v** does not occur in Panjabi.

**w** occurs usually as a contraction of **ʋ** when followed by a stressed **a**, as in *swaṇi* for *suṇi*, *swar*, for *suar*.

**ʃ** has no lip-rounding (contrast the English *sh* which is rounded by many, if not most, speakers). **ʒ**, the corresponding voiced sound, does not occur in Panjabi.

**j** is the sound of *y* in *yes*. **j** is a raised, and therefore strongly fricative, variety of **j̄**.

**x** resembles the sound of *ch* in *loch*, but has somewhat greater friction when initial.

**g** is the corresponding voiced sound. It may often be heard in German as the pronunciation of *g* in such a word as *Wagen*.

h occurs as the aspiration of unvoiced (breathed) plosives but very rarely otherwise. In borrowed foreign words containing h, the h is almost invariably replaced by fi, e, or ^.

fi denotes a voiced h.

## VOWELS

i, ɪ, æ, ʌ, u, ʊ, are similar to the Southern English vowels in *seed*, *sit*, *sad*, *cup*, *brood*, *put*, respectively. For i, ɪ, æ, ʌ, the lips are more spread than in the case of the corresponding English sounds. In forming u, and sometimes ʊ, the lips are protruded; Scottish speakers should be careful to keep them distinct.

e, o have a somewhat lower tongue position than the French e, o in *thé*, *beau*. Unlike the English sounds in *day*, *go*, they are not diphthongs.

a is similar to the English vowel in *calm*.

ɔ resembles the English sound of *aw*, but is very short. It occurs only in contractions; thus, *xore* from *xabər e*.

ə resembles the first vowel in the English word *about*, and is always unstressed.

The following true diphthongs occur, ʌi, ʌe, ʌo, ei. In all other cases each vowel must be separately pronounced.

## LENGTH

ː means that the sound indicated by the preceding symbol is long.

ˑ means that the sound indicated by the preceding symbol is half-long.

The distinction between short and long consonants is of the greatest importance, and must be carefully observed by the learner.

The indication of the length of vowels is a matter of extreme difficulty. The marks of length employed in the

texts must be regarded as partly tentative, and partly, in many cases, as showing how the words *may* in that connection be pronounced. (In the vocabulary the length marks have not been used with the vowels.)

## TONE

Variations in the tone of the voice form a very remarkable feature of Panjabi pronunciation. There are two special tones, apart from the ordinary tone of speaking. They occur in stressed syllables only.

◌ indicates a low rising (or low rising-falling) tone. It begins about a tone above the lowest note which the speaker can command, rises four or five semitones and sometimes falls again about a tone. When initial it is generally preceded by *fi*. (A foreign *h* preceding a stressed vowel and not following an unvoiced plosive consonant becomes ◌. Thus the English words *house*, *behind*, would be pronounced in Panjabi *fi.ʌos*, *bi.ʌmɪd*.)

^ denotes a high falling tone. It is uttered about a fifth (seven semitones) above the first note of the low rising tone. The voice generally falls about a tone from the highest note. (In borrowed words *h*, following a stressed vowel and not preceded by an unvoiced plosive, tends to become ^. Thus, the Urdu words *cahna*, *rah* are pronounced in Panjabi *cāṇa*, *rā*.)

Syllables containing both tones are quite common, the low tone always coming first. Examples:—*t.ɪd*, “stomach”; *p.ābi*, “brother’s wife”; *c.ʌṅgi*, “coppice”.

When several syllables normally having the same kind of tone come together, it is customary in rapid conversation to pronounce the tone only in the most strongly stressed syllables.

## OTHER MARKS AND ABBREVIATIONS

The mark ' means that the following syllable is stressed. It has been very sparingly used.

The mark \* indicates that the word following is a proper name.

In the literal translations, a dash — indicates that a Panjabi word has been left untranslated. Two or more English words joined by hyphens are translations of a single Panjabi word. Words in brackets are explanatory (3 = . . .) means "the three preceding words are together equivalent to . . .", etc.; (= 2) means "the preceding English word corresponds to two in the Panjabi text."



# BRIEF RÉSUMÉ OF INFLECTED FORMS

*(To be used with the Vocabulary)*

## NOUNS, ADJECTIVES AND PARTICIPLES

ADJECTIVES in **-a**, **-ea** are declined like nouns in **-a**. Others are not declined unless used by themselves as nouns.

The following types may be distinguished: masculine nouns in **-a**, other masculine nouns, feminine nouns in **-i**, other feminine nouns,

Nouns ending in a nasalized vowel make all the final vowels nasal.

The locative singular is the same as the oblique for nouns in **-a** or **-i**. Those ending in a consonant sometimes add **-e** or **-i**.

		SINGULAR			PLURAL			
		Nom.	Obl.	Voc.	Nom.	Obl.	Loc.	Voc.
Masculine	perçól-	-a	-e	-ea	-e	-eā	-ī	-eo
	vekh-	-ea						
	piñd-	—	—	-a	—	-ā	-ī	-o
Feminine	kur-	-i	-i	-ie	-iā	-iā	(-ī)	-io
	vekh-	-i						
	kūr-	—	—	—	-ā	-ā	-ī	-o

## VERBS

The following are the masculine forms. When they end in **-a** or **-ea**, the feminine forms are like those of **vekh** above. Transitive and intransitive verbs differ only in the past tenses. The past of intransitive verbs agrees with the subject; that of transitive verbs (really an old passive) with the logical object, except when the object is governed by the proposition **nū**.

xviii BRIEF RÉSUMÉ OF INFLECTED FORMS

*Verb Substantive*, "I am," "I was."

Pres. *vā* or *ā*, *ē*, *ve* or *e*, *ā*, *o*, *nē*.

Past. *sā*, *saē*, *si*, *sā*, *sao*, *saṇ*.

*Transitive Verbs*

(Type word, *das*, show)

Inf. *-ṇa*; agent *-ṇvala*, *-ṇaḷa*.

Partic., pres. *-da*, past *-ea*; passive, pres. *-ida*,  
past *-ea ṇṇoea*; conjunctive *-ke* (having shown).

Imper. sing. — or *-ī*, plur. *-o*.

Pres. cond. *-ā*, *-ē*, *-e*, *-ie*, *-o*, *-ən*.

Fut. *-āga*, *-ēga*, *-ega*, *-āge*, *-oge*, *-ənge*.

Pres indic. *-nā* (or *-na vā*), *-na ē*, *-da e*, *-ne ā*, *-de o*,  
*-de nē*.

Imperf. *-da sā*, *-da saē*, *-da si*, *-de sā*, *-de sao*, *-de saṇ*.

Past *-ea*.

Pres. perf. *-ea e* (fem. *-i e*, pl. mas. *-e nē*, fem. *-iā nē*)

Pluperf. *-ea si* (fem. *-i si*, pl. mas. *-e saṇ*, fem. *-iā saṇ*).

*Intransitive Verbs.*

(Type word, *ṭur*, walk.)

Past sing., mas. *-ea*, fem. *-i*, plur., mas. *-e*, fem. *-iā*.

Pres. perf., the same with pres. of verb "to be" added.

Pluperf. " " " " " " " " " " " "

Verbs ending in a vowel contract a few forms. Thus  
*ro* ("weep") makes 3rd plur. pres. cond. *roṇ*, not *roṇ*.

*Passive.*

The passive is formed by using the required tense of  
*ṇaṇa* ("to go") with past participle of the principal  
verb; thus, *phaṇḍea ṇāga*, I shall go beaten = I shall be  
beaten

PREPOSITIONS

Prepositions are generally placed after the word they  
govern, thus, "priest of heart on this matter of great  
effect became," means, "of this matter on the heart of  
the priest there was a great effect."

## CONTENTS

	PAGE
PREFACE BY D. JONES . . . . .	v
INTRODUCTION . . . . .	ix
EXPLANATION OF PHONETIC SYMBOLS . . . . .	xi
OTHER MARKS AND ABBREVIATIONS . . . . .	xvi
BRIEF RÉSUMÉ OF INFLECTED FORMS . . . . .	xvii
TEXTS :—	
corā te khote di k <sub>c</sub> añi . . . . .	3
* maṇke di ka <sub>c</sub> ni . . . . .	5
maolvi sâb te bə'groṭe di k <sub>c</sub> ani . . . . .	7
maḷe fi <sub>c</sub> oe rāi di k <sub>c</sub> añi . . . . .	9
mera naoker . . . . .	11
darzi di k <sub>c</sub> añi . . . . .	13
k <sub>c</sub> ore vecəṇvələũ di k <sub>c</sub> añi . . . . .	15
dũ jaṭṭ:ũ di k <sub>c</sub> ani . . . . .	17
ik sâukar te ôde k <sub>c</sub> ore . . . . .	19
VOCABULARY . . . . .	29



# A PANJABI PHONETIC READER

# A PANJABI PHONETIC READER

## Thieves and Ass of Story

ONE man was, potter, village of dweller, sense somewhat little was-of-him. People him-of one very strange thing telling are. Saying are that bazar-from one time ass buying was-taken by him. Ass indeed very strong seeming was, and small age of, and obtained also cheap was. Man very happy was, heart in singing—going was. Road of side two thieves huqqa—smoking were. Traveller to having-seen one thief to-say began “look, O, this what foolish like (man) dancing leaping—going is?”

By-second was said that “clever him let-us-admit who ass steal may-bring and owner to knowledge not be-attached” By-first was-said that “thou my help do and I taking will-come.” Then both thieves ass man of behind went. By-one was said “I quietly quietly ass loosing will-take, and thou him-to quickly home take go, afterwards I myself also return will-come and him-to ass of any knowledge not to-be-attached I-will-give” (*i.e.*, allow). Second to-say began “indeed my-man, thou then very clever art” then silently silently forward they-advanced, that potter them-of feet of noise not may hear. One thief-by ass of rope having-loosed own neck upon placing was-taken and second noiselessly ass to taking went. Short time after

# A PANJABI PHONETIC READER

corã te khote di kani.

ik banda si, ki mīcār, pīnd da rēnvaḷa, akī zara kēat  
sasū. lo'k ōdi ik ḍāḍi eḷeḅ gal suḇande nē. ānde nē  
pai bezārō ik varī khota mul lea su. khota te barā  
taḡra japda si, te kēat umr da, te mīlea vi sasta si.  
jana barā xuf si, dil ic gaonda laga janda si. rā de  
kāṇde do cor' fi:k'a pae pinde saṇ. rāi nū v'e'xke ik  
cor' ak:hēṇ laga "v'e'x oe, ā kēṇ c'ak:u jēn naeda ṭapda  
laga janda e?"

diya ak:hea pai “siana onu man:ie jêra khota e’ra  
le’ave te malek nu pata na lag:e.” pa:le ak:hea pai  
“tu’ meri madet kar te mæ læ avåga.” fer dove co’r  
khote va:le de magar gae. iki ak:hea “mæ fi\_æoli fi\_æoli  
khota kho:l åga, te tu’ onu cheti kær læ ja:l, magarõ mæ  
apu vi part avåga te onu khote da koi pata nei lag:en  
deåga.” diya ak:hæn laga “fi\_ala vai, tu’ te cokha  
siana e.” fer cup cæ’pite agå vade, pai kumiær onå de  
pærå da khæ’k na su:ne. ik co’r khote da ras:a kho:ke  
apu t\_æon te pa’ lei te diya malki khote nu læ gea.

former-man having-stopped backwards to-pull began, when by-potter having-turned was-looked, then what was-seen ? that a man tied having-been is. Him-to was-said "friend, this what matter is ?" he-said "by-me mother to abuse ejected was, and punishment for ass become went." That poor-fellow-by him-to again leave given-was (2 = was let go) Second to-morrow he again bazar went that some ass buying take-may-come, and that-very ass-to there tied having-been was-seen, him-to stick having-struck to-say began "ah wretched-one, by-thee indeed again own mother to abuses ejected will be, this-time I thy nearness-from having-escaped remain" So-much matter having-said another direction going went.

### **Manka of Story.**

One Hindu of nearness calf was, whose name Manka was. That man quite alone alone living was, not his any wife was and not any child child. Only this-very calf was, and him-of with much love making was. One day of matter is that that calf die went. Great that man to sorrow became, head was-shaved and mourning of clothes were-put-on. Out having-gone him-to one friend met, said "this what matter is, what became, well-being indeed is, (is) not (it) ?" Said "alas, alas, Manka complete become went," and to weep engaging fell (2 = began). Enough so-much matter became, and his friend-by also own house having-gone and head having-shaved mourning-of clothes putting-on were-taken, this-very way, that second to having seen, one other man-by also that-very matter was-done, and third to having-seen by-fourth that-very work was-done and becoming becoming (2 = gradually) city of nobles up-to-matter arriving went, and finally by-vizier also head



tho:ɛ cɪr pɪ:he ʌɡlɑ ʒɑnɑ ʌrke pɪʃɑ khɪc:ən ʌɡɑ, ʒɑd  
kɪ mɪɫɑr mɪ ʃke ʌkheɑ te kɪ dɪt:hɑ pɑi ɪk bɑndɑ bɑdɑ:  
ɦɛoɑ e. ɔnũ akheɑ “jɑ: ʌ kɪ ɡɑl: e,” ʌx “mæ beɦe  
nũ ɡɑ:l kɑd:i sɪ te sɜɑ vɑste khota bɑn ɡeɑ.” os vɑcɑre  
ɔnũ fər chɑd dɪtɑ. dɪ ʒe pɛʌlæk ɔ mɪ ʒ bəzɑr ɡeɑ pɑi koi  
khota xɪd leavo, tɛ ose khote nũ ɔt:he bɑdɑ: ɦɛoɑ  
dɪt:hɑ, ɔnũ soʃɑ mɑrke ʌk:ɦən ʌɡɑ “vɑh nɑmɪ rɑdɑ, tũ  
te fər ʌpɪ beɦe nũ ɡɑlɑ kɑd:iɑ ɦɛoŋɡɪɑ, ætkɪ mæ tere  
kolō bɑcke iæn:ũ.” mɪ: ɡɑl ʌxke ɦɛori pɑse ʃɪ r ɡeɑ.

**\*mɑnke dɪ kɛɑnɪ.**

ɪkɪ ɦɛɪndu de kɔ:l vɑc:hɑ sɪ, ʒɪdɑ nɑr \*mɑnka sɪ. ɔ  
ʒɑnɑ bɪkɪl kɑl məkɑlɑ iændɑ sɪ, nɑ ɔdɑ koi ʃɑb:ər sɪ te  
nɑ koi bɑl bɑcɑ. nɪrɑ ʃj:oi vɑc:hɑ sɪ, te ɔde nɑl bɑʃɑ pɪɑr  
kɑrdɑ sɪ. ɪk dɪn dɪ ɡɑl: e pɑi ɔ vɑc:hɑ mɑr ɡeɑ. bɑrɑ  
os ʒɑne nũ ʌfsɔ:s ɦɛoɑ, sɪ mɪ nɑeɑ te mɑtəm de kɑpɾe  
pɑe. bɑn:ɛ ʒɑrke ɔnũ ɪk dɔst ʃɑk:reɑ, ʌx “ɛ kɪ ɡɑl: e,  
kɪ ɦɛoɑ, ʌx te ɦɛæ nɑ ” ʌx “ɦɛæ ɦɛæ mɑnka pɪ ɪɑ  
ɦɛo ɡeɑ,” te ɪo:n dɑ peɑ. bɑs mɪ: ɡɑl ɦɛoi, te ɔde ʒɑr  
ɪ ʌpne kɛɑ ʒɑrke te sɪr mɪ nɑrke mɑtəm de kɑpɾe pɑ  
ɦe, eɛe tɪrɑ, os dɪ ʒe nũ vɛxke, ɪkɪ ɦɛoi bɑnde vɪ ʌo ɡɑl  
kitɪ, te tɪʒe nũ vɛxke ɛɑo:he ɔi kɑm kitɑ, te ɦɛoɛdɛ  
ɦɛoɛdɛ ʃɑn de roisɑ tɪkɔr ɡɑl: ʌp:ər ɡeɪ, te chekre vɑzɪr

having-shaved mourning-of clothes were-put-on. Then by-King was-asked, "why, vizier sir, matter indeed tell." To-say began, "alas alas, Manka complete become gone is, all weeping are fallen," he said. King to news indeed any not was that Manka who is, but shame of cause asked asked straw even not (3 = nothing). Enough, whatever by others was-done, by-him also was-done. Queen amazed having-become began to-ask that "whose mourning is?" by King was-shown that "Manka of." She-said "oh, great sorrow of matter is, but sir Manka is who?" King poor-fellow silent becoming remained, then having-thought to-say began "— — (very well) I vizier from ask take" Him-to also trace any not. In-this-very way asking causing-to-ask real man up-to arriving went.

By-him answer was-given that "Manka my calf was." So-much matter having-said aloud aloud to-weep begin fell (2 = began). When all to trace attached (4 = all learned) that by-us all cattle-animal after head was-shaved, so-great shame came that anyone to anything saying equal-to not remained.

### **Maulawi Gentleman and Kid of Story.**

One waterman of kid was, his house in dwelling was and his hand-from fodder eating was. Him apart-from other any she-goat he-goat his house in not was. One day that kid him from being-lost went, him-to great anxiety fall went (2 = became), all sides-on him to-see began. Anywhere even sight-in not fell, he but pursuit not leaves, villages in, fields in, wells on, trees under, every direction seeking remained. One day at-evening this-very matter of anxiety in-going was, and one bare place (in) one priest evening-of prayer reciting was—. This man own

vi sir muna'ke matəm do kapre pae. mir raje pichēa  
 "kṛjū vazīr ji gal te sṇao." ak:həṇ laga "ṣṭae ṣṭae  
 manka pṛa ṣṭogea ve, saire ronde nē pae" axe. raje  
 nū xabər te koi nēi si pai maṇka kaṇ e, par ṣarm deū  
 mareā pṛ:heā gṛ:heā kak:h vi na. bas jo kṛj ṣṭornā  
 kita ose vi kita. rapī ṣṭəra'n ṣṭoke lagi pṛ:heṇ "pai  
 kida matəm e?" raje dās:ea pai "maṇke dā." axe  
 "oh:io dādi ərsos di gal: e, par ji maṇka ṣṭae kaṇ."  
 raja vəcara ci p: ṣṭo rēa, fer so'cke ak:həṇ laga, "læ vaī  
 mæ vazīr koḷō pṛch len:ā." ṇnū vi pata kai nēi, ese  
 tārā pṛchde pṛ'chande aṣl jane taī pṛṭe gae.

os jwab dī:ta pai "maṇka mera vacha si," in:ī gal:  
 axke vci: vci: roṇ lag pea. jadō sareā nū pata lag:ta  
 pai aṣā sābnā daṇgər pṛ:he sir mṛnaea, eḍi ṣarm aī  
 pai kise nu kṛj ak:həṇ joge nēi rāe.

### maolvi sabb te bə'groṭe di kṛaṇi.

ikri ma'ṣki da bə'groṭa si, ṭde kṛar vic rānda si te ṭde  
 ṣṭat:hō paṭ:he khanda si. ṭde bājō ṣṭor koi bakri bakra  
 ṭde kṛar nēi si. ik dīn ṭ bəgroṭa ṭde koḷō khṛa'c gea,  
 ṇnū bapa fīkr pæ gea, sābnī paṣī ṇnū līb:əṇ laga. kitele  
 vi nazīl nēi pea, ṭ par khæra na chad:e, pṛmā vic, pæḷiā  
 vic, khūā te, rīk:hā ṣṭeṭh, sāb dore lābda rēa. ik dīn  
 ṣamī ese gal de fīkr vic laga janda si, te ik raje thū ik  
 mēlvana ṣarm di nēmarz pāṛda si pea. ē jaṇa apṇe

thought in him from-in-front—passing went. teacher quickly quickly prayer having-finished him after ran and to-say began that “thou O-fool, what cow-house of bullock having run come art, that my prayer reciting (during) me near-from passing art?” Kid man to-say began, “teacher gentleman, me forgiven make, me from mistake become is, but one thing of,” he said “me-to great thought is, say and I may-tell” “Tell then” he-said “— — (by all means).” He to-say began “teacher sir, I indeed own lost goat of so-much anxiety and thought in was that me-to other any matter of remembrance not remained, and you-to by-me seen even not was. You indeed God of name having-taken prayer—reciting were, and yet even you here there of matters of thought doing were, and me also seeing were, this somewhat upsidedown matter seeming is.” Priest of heart on this matter of great effect became and always that after when prayer reciting was, eyes having shut God of thought in continuously remaining was

### Rubbed been (2 = Sick) Traveller of Story.

In one place alone house in one man dwelling was, him near one traveller came. Traveller him-to to-say began that “by-me” he said “doctor near going is.” By-him him-to bread was-asked and four loaves him before placing were given. Then some vegetable to-bring went, his vegetable bringing bringing that traveller-by the-four loaves rubbing left were (2 = were gobbled). He then other loaves to-take went, and so-much time in by-him all vegetable eating was taken. He poor-man again four loaves having-placed other vegetable for back turned, and when returned was-seen that these also four loaves this holy-

tɪˌɑːn vic ôde ʌgɔːð dɪ lɪŋ gea, maolvi ʃɪtabi ʃɪtabi nəmaːz mɪkaːləe ôde maɣər pɪˌʌːɹea te akɪhən ʌga pai “tūr, æməka, kêri kɪɹ dɑ tɛˌʌgɔːa naske aea ē pai mere nəmaːz pɑɹdeū mere neɹeð lɪŋnā ē?” bəgroːte vaɭa akɪhən ʌga pai “maolvi sɑb menū mɪˌɑːf kɑɪna, mere kolō ɣalti ʃɛoi e, paɹ ɪk ɣal da” ʌxe “menū baɹa xɪˌɑːl e, akho te mæ dɑsːɑ.” “dɑs xā,” ʌxe “ɟɪˌ sɑdke.” ô akɪhən ʌga “maolvi ɟɪ mæ te ʌpne ɣɪˌace bakre de eɖːe rɪkɹ te tɪˌɑːn vic sɑ pai menū ʃɛor kɪse ɣal da thao nêi iəa, te tɪˌɑːnū mæ dɪtɪˌha vi nêi si tɪˌsɪ te \*rab dɑ nɑː ləke nəmaːz pae pɑɹde sao, te tūr vi tɹsɪ ēdːər ôdːər dɪā ɣalːā da xɪˌɑːl kɑɪde sao, te menū vi vēnde sao, ē zɑɪa pɪˌtɪhi ɣal ɟaˌpdi e” məlvəne de dɪl te es ɣal da baɹa ʌsɹ ʃɛoea te mɛˌʃɑ odū ʌgɛ ɟad nəmaːz pɑɹda si ʌkɪhiā mɪtɛke \*rab de tɪˌɑːn vic bəraˌbər rændu si.

### maɭe ʃɛoe rɑi dɪ kaˌɳi.

ɪkɪ thā kalːe məkan vic ɪk ɟaɳa rændu si, ôde kol ɪk iāu aea rɑi ōnū akɪhən ʌga pai “mæ” ʌxe “ɖaɣdar kol ɟaɳa e.” os ōnū roti pɪˌtɪhi te car roɳiā ôde ʌgɛ rakɪ dɪtɪˌnā. ɹer kũɟ səluna leaɳ gea, ôde səluna leaondeū leaondeū os rɑi care roɳiā raɣɹ chadːiā, ô mɪ ʃɛor rotiā leɳ gea, te onːe eɪr vic os sara səluna kha lea ô vəcara ɹer car roɳiā raxke ʃɛoi səlune vaste pɹiā mɪreu te ɟadō parteu dɪtɪˌha pai ē vi care roɳiā es ʃɛˌʌzɹət mɪka leū

one-by finishing taken are. This way becoming remained, and finally sixteen loaves eating were-taken by-him House man-by then pursuit leaving was-given (3 = he gave it up). Afterwards him from to-ask began that "Thou what matter-for doctor near gone art?" he said "by-me some digestion of medicine taking is, me-to hunger altogether not is-attached." By-this was-said "friend when thou well having-become wilt-return, this road not come."

### My Servant.

Me near one broom of work for servant was, very faithful was, work about him ever not was rebuking faller. Straight simple was. One time inoculation attacher-by him-to was-asked that "thy how-much age is." "Hundred years" he-said. By-him was-said "nonsense, thy so-much age then not seems." By-him again was-said "well, my-man, twenty years writing take then." Was—indeed he bachelor but four times by-him marriage making of attempt was-made. First time his wife him from running-went, second turn one other servant-by his marriage of arrangement was-made, and that wife to by-gentleman compound from eject was-left (2 = was ejected). Third time by-him effort was-made and third wife dying went of-him. Last time strange like thing became, by-him one Hindu-woman with, who another city-from come was, arrangement-was-made. By-us indeed to-him said was "— (well) just having-thought work do, this somewhat doubtful—thing seeming is." Well, two three days this way matter remained. One day he some work for city-to went. When returning came, by-people him-to was-shown that "thee behind police came and thy wife to

nē. ese tîiā h̥ɔnda rēa, te chekre solā roṭiā kha leia  
 su. k̥ɛar valē fer khæra chāḍ dīta māgarō ōde kolō  
 p̥ɪc:həṇ laga p̥ai “tū kēri gal:e k̥im kol cal:ea ē.” axe  
 “mæ koi h̥ɛazme di dwai læni e menū p̥ɪk:h ɪk:i nēi  
 lagdi.” es akhea “jar jad tū val: h̥ɛoke partēda es rū  
 na avī.”

### mera naokər.

mere kol ɪk c̥aʁu de kam te naokər si bara vafadaʁ  
 si, kam val:ō ōnū kadi nēi si ʃha:kna pea. sīd:a sad:a si.  
 ɪk vari ʃka la:ṇvalē ōnū p̥ɪc:hea p̥ai “teri kin:i umr e?”  
 “sao vāre” axe. os akhea “h̥ek:hū teri in:i umr te nēi  
 jaʁpdi.” os m̥ɪʁ akhea “h̥ɛɭa vai vī sal lɪx læ fer.”  
 h̥ɛæsi te ō kʁara par car veri os vī karn di koʃɪʃ kiti.  
 p̥æli vari ōdi vāḍṭi ōde kolō nas gei, d̥ɪj:e phere ɪk:i h̥ɛor  
 naokər ōde vī da bandəbast kita, te os jenani nū s̥ab  
 h̥ɛate vic:ō k̥āḍ caḍ:ea. trij:i vari os jatn kita te trij:i  
 swaṇi mar gei su. chekərli vari əjæb jēi gal h̥ɛoi. os ɪk:i  
 h̥ɛindni nal, j̥eri h̥ɛor ʃ̥æiō ai si, bandəbast kita. asū te  
 ōnū akhea si “læ vai zara s̥āmjke kam karī, ē kūj ʃak  
 valī gal jaʁpdi e.” xær do træ di:are ese tārū gal rēi.  
 ɪk d̥m ō kise kam lai ʃ̥ær gea. jad part nea lokā ōnū  
 ɖas:ea p̥ai “tere pic:he pulsvale ae te teri vāḍṭi nū

taken-away (= 2) are." What time I England going went by-me him-to house of guarding for was-left. Afterwards news came that him house of near some snake bit and he that-very day dying went. This thing having-heard me-to great sorrow became. One time him-to plague also become was and very ill remained, but that time saved remained. One day of matter is that very ill—was and one man him near having-come his bracelets to-take-off began. He indeed unconscious fallen—was, but yet him-to somehow knowledge was that this man what—doing is, and having-risen him-to embrace putting was-taken (3 = embraced). Other hardly having-escaped own house running went.

### Tailor of Story.

One literate—tailor one village in work doing—(habitually) was. One day him near that village of priest shirt to-cause-to-sew came Tailor him to pipe handed (saying) that "two three puffs attach take." He-said "both pipe smoke, and both some thing tell" By-him was-said that "tailor sir, by-me one very strange thing one book in yesterday read was. From-Delhi by-me book was-got, and it in written—is that whose small head and long beard is, he mad is, no-knowing true is or false." By-this-one was-said "no sir, this thing indeed not, isn't-it-so, anyone to-believe is-going." Well short time having-sat priest own house going went, and tailor in-reasonings was-attached--(3 = began to think). To him reality in this matter-for great anxiety was because his beard long was and head small. He to-think began that "I what may-do" head indeed my big not to become is-going Yes, one thing to-become being-able is, beard,



le kharē nē.” jēs vele māē ulāet tī r gea māē ōnū k. vī dī  
 iakhi vaste chāḍ:ea māgērō xabēr ai pai ōnū kothi de  
 nere koi kīra lāea te ō ose dīm mar gea. ē gal sunke  
 menū bara əfšos fī:oea. ik varī ōnū taun vī fī:oi si te  
 cokha bēmar rēa par os vele bac rēa. ik dīm dī gal e pai ō  
 bara mālea fī:oea si te ik jana ōde koḷ aṅke ōde kaṅ:an  
 lāṅ laga, ō te be:əf pea fī:oea si par tū vī ōnū kīvē patā  
 sī pai ē jana kī pea kāida ve, te uthke ōnū jap:ha par  
 lea. aḡla masā backe apne k. ar nas gea.

### darzi dī k. aṇi.

ik pārea fī:oea darzi ik piṇḍ vīc kam kāda fī:onda si.  
 ik dī:are ōde koḷ os piṇḍ da mījā c. iḡ:a swaṅ aea.  
 darzi ōnū fī: k: a phə:uea, pai “do trə sur t lə lə.” axe  
 “nālē fī: k: a pīr te nālē koi gal sī ṇa.” os akhea pai  
 “xəlīfā jī, māē ik dāḍī əjəb gal ik kītaṅ vīc kāl pāri sī.  
 \*dīl:īō māē kītaṅ məyḡai, te ōde vīc līxea fī:oea e pai jīda  
 nīk: a sīr te lam:ī dāṇī e ō c. al: a ve. xərə sac e kī c. ur t h.”  
 es akhea “na jī ē gal te nēī na koi man:ən laga.” xər  
 thoṛa cīr bəke mījā apne k. ar tī r gea, te darzi dəlīlī lag  
 pea. ōnū asl vīc es gal: e bāḷa fīkr sī pai ōdī dāri lam:ī  
 sī, te sīr choṭa. ō sōc:ən laga pai māē kī karū, sīr te  
 mēra vāḍ: a nēī baṇəṇ laga. fī: ā, ik gal fī: o sakdī e,

I having-cut somewhat small to make being-able am." This-very thought in scissors searching-for engaging fell (2 = began). That anywhere not-is found. Finally getting-tired helplessness with another remedy was thought. Lamp having-lit own beard of near was-brought. Left hand with beard was-seized, and right with lamp His meaning was that very-little—beard small may-become. Fire attaching indeed went, but quickly quickly hand up-to arriving went. What time began to-burn, by-him hand own save was-taken, and beard leave was-given (2 = was left), and all beard burnt went. Him-to great shame came, and thought to-make began that "truly truly whatever that book in written—was quite correct was. This in what doubt is? By-me great folly was-done."

### Horses Sellers of Story.

One country in one king was whom-to racing of great liking was. One day him near five seven Arabia of merchants came who horses selling—(habitually) were. Saying were that "our country in very beautiful horses are, which wind than even swift to-run being-able are." This thing having-heard king of eyes open went. Merchants to by-him many rupees were-given and order was-given that "haste having-made own country go and so-much price of horses bring." They salute having made own way going went.

That king one laughter of things maker servant keeping—(habitually) was whose service this-very was that fun of things may-say (habitually)—and own master to may-make-laugh—(habitually). Those men of go going after one day king maker-laugh to having called him-to to-say began that "as-many my country in first

dāṛi mē kārke zara nīkī kar sakna vā. ese xīal vic  
 kēncī lāb:ən dē pea. ō kitōle na lāb:ē. chekrē akke  
 lacarī naḷ fīor əlaʔ socea. dīva baʔke apṛi dāṛi de nēṛe  
 leanda, khab:ē fīath naḷ dāṛi phari, te saṛ:ē naḷ batī.  
 ōda matlēb si pai zəraʔ kī dāṛi nīkī fīo jae. ag lag te  
 gei, par cheti cheti fīath tāi ap:ər gei. jes vēle laga  
 sarn, os fīath apna bēcaʔ lea te dāṛi chaḍ dīti, te sarī  
 dāṛi sar gei. ōnū ḍāḍi ʃarm ai, te xīal karn laga pai  
 “sacī mī cū jo kūj os kitab vic līxa fīoea si bīkīl ʔhik  
 si. ēde vic kī ʃak: e” mē bara cālṛi na kita.”

### k.ore vecəṇvələ di k.ani.

īkī mīlx vic īk baʔḍa si jīnū kṛḍəoṛ da bara ʃaok  
 si. īk dīn ōde kol paṇj sat \*arəb de sīʔdager əe jēṛe  
 k.ore vecde fīonde saṇ. ānde saṇ pai “saḍ:ē dē:s vic  
 ḍāḍe sōṇe k.ore nē jēṛe va naḷō vī trīk:he p.aj sakde nē.”  
 ē gal sūṇke baʔḍa diā ak:hiā ūg:ər geiā, sīdagerā nū os  
 bare rī paj:ē dī:ē te fīi kṛiʔdī:ā pai “fīila karke apṛe  
 mīlx jao te mī:ē mīl de k.ore līao.” ō sēlam karke apṛe  
 rā tūr gae.

ō baʔḍa īk fīas:ē diā gal:ā karnala naokər raxda  
 fīonda si, jīdi naokəri īj:oi si pai lēx diā gal:ā kare kare  
 te apṛe malək nū əs:ae kare. ōnā jāṇē de ʔūr jaṇ  
 pī:he īk dīn baʔḍa əs:ənvələ nū kwaʔke ōnū ak:həṇ  
 laga pai “jī:ē mere mīlx vic ab:əl darje de cāl:ē nē ōnā

class of madmen are, them of list make." By-this was said "this see, by-me ready make left is (3 = is made), and all of first by-me your name written—is" By-king was-said "by-me what folly done is, that my name writing done is!" He-said "these sellers you near came and by-you them to rupees were given, that 'having-gone horses bring' They when to-bring are going?" By-king was-said "no, my-man, perhaps, who-knows?, bringing even they-may-come" "Then indeed" he said "I them of names first will-write by-whom so-great idiocy was-done that horses were-brought, and then your name second place upon will-come."

### Two Farmers of Story.

Two farmers were father son. One day they ass with (-them) having-taken city—going were. By-father son to was-said "look, son, thou just mounted become" Boy to ass upon mounted having-seen travellers to-say began "what graceless boy is, father indeed poor-fellow walking—going is, and this young-man ease with enjoyments—stealing is." This thing having heard son dismounting went, and his father mounting went. Other men city-from—coming were, in-laughing engaged—, that "thou indeed fine unmerciful man art, that little (one) to to-walk giving (i.e., allowing) art Shame not comes to-thee?" This after they both men mounted—then people aloud aloud to-say began, that "these God of men not, who so-great cruelty doing are? This way indeed not being-done—(habitually) is."

Then they quickly descending went, and by-father son to was said that "only-one thing remaining is, we both men ass to lifting may-take." When by-people was-seen

di fərist bənaʀ.” es akʰhea “â vexā, mǝ tiar kaʀ chad:i e, te sareā tō ɸǝl'e mǝ tɪçad:ia nǝ lixea fiçoea e” bardʃa akʰhea “mǝ kēɾa æmækɾiŋa kita e pai mēra nǝ darj kita e?” axe “ê vecəɸuale tɪçad:ie kol ae, te tɪ sū ōnā nǝ ruɸaj:ie dɪtze pai ɟaʀke kçəɾe liao. ô kadō liaon lage?” bardʃa akʰhea “na. uai, ʃæd xəre læ i aon.” “tā te” axe “mǝ ōnā de nǝ ɸǝl'e lixāga ɟnā eɟri bevekufi kiti pai kçəɾe liande, te rer tɪçad:ia nǝ dɪɟe darje te avega.”

### dū ɟaɟ:ā di kçani.

do ɟaɟ san ɸjo put:er. ik dɪn ô khəta naɭ læke ʃær lage jande san. ɸjo put:er nǝ akʰhea, “vex put:er tū zara swaʀ fiço.” ‘munɟe nǝ khote te swaʀ verxke rāi ak:həɸ lage—“kēa namɾad munɟa e, caci:ia tā vecara ɟurda laga jandā e, te ê ɟuʻan maze naɭ lil:ā ɸea luɟda e.” ê gal sunke put:er læ gea, te ōda caci:ia cār gea. fiçor ɟaɸe ʃærō lage aonde san, ɟas:əɸ dǝ ɸae, pai “tū te uāva berəm aɾmi ē, pai nɪk:ie nǝ ɟurn den:ia ē. ʃarm nēi aondi a?” êde ɸic:he ô dove ɟaɸe cār ɸae. fər lok uci uci ak:həɸ lage, pai “ê \*rab de bande nēi ɟēre eɟri saxti karde nē? es târā tā nēi karida fiçonda e.”

fər ô cheti utr gae, te ɸjo put:er nǝ akʰhea pai.  
 “ik:oi gal rændi e, asɪ dove ɟaɸe khote nǝ cɪk leije.”

that "two men ass having-lifted by-road by-road—going are" they so-much laughed that these poor-men to for-hiding suitable place not met. Quickly ass to shoulders from down having-lowered on-ground was-stood. Then father to-say began that "now indeed to-me advice coming-went (2 = has come). As-long till we only people of word-to are-attached, by-them to-us anywhere to-stand even not to-be-given (*i.e.*, allowed). Henceforward to we only own profit loss may-think, and own road—may-go. Neither indeed we any other of work may-spoil, and not ours anyone by may-be-spoiled." Son to also thing good appeared, and they both own wish according to-walk began, sometimes father mounted became, sometimes son, sometimes ass to breath giving for both walking went; neither anyone from advice was-asked, and not anyone to advice was-given.

### One Merchant and his Horses.

Amritsar city in one merchant (or banker) living was. To-him thought falling went (2 = came) that "if I horse keep then people my great honour will do." That place-in year of year (3 = every year) one strong (important) fair becoming is. That fair in having-gone long time searching remained and finally one by-him good fast mare buying was taken. Colour according-to she black black was; and wind than faster. Heart indeed his very happy was, own all acquaintances with her matter doing (saying) was, that "come my mare indeed looking take (2 = look at), very beautiful is."

One day to-him journey to-make befell. Groom to having-called great emphasis was-made that "of-this good manner with protection do. Near not any strange

jad lokā vekhea pai “do bande khotā cī kīke sarkē sarkē lagē jandē nē” o mīre hēasē pai onā vēcāreñ nū chāp:ən jogā thā na mīlea. jtabi khote nū mōṇḍeā tō hēthā lūke pē jē khēlālea. māi pjo akhēṇ lagā pai “hēin tā mēnū mat ar gēi. jicēr tīkēr asī nīre lokā de akhe lagīe, ḍnā sanū kītālē khloṇ vī nēi dēṇā. agīe nū asī bas apṇā nāfā nīk’san socīe, te apṇē rā lagē jāie. nā te asī kīse dījē dā kam vēcārie, te na sādā kīse kolō vīgīe.” pīt:ər nū vī gal cāṅgi lagīi, te o dōve apṇī marzī nāl tūrn lagē, kādī pjo swār hēoa, kādī pīt:ər, kādī khote nū sā dīwan vāste dōve tīrdē gāe. na kīse kolō slā pīcīhī, te na kīse nū slā dītīi.

### ik sūkār te ḍde kōṛe

\* Ambhōsar jār vīc ik sūkār rēṇḍā sī. onū xjal pēr gēa, pai “je mā kōṛā rakīhā tā lok merī bāṛī iz:ət karṅe.” os thā sāl de sāl ik tagīrā mēla hēṇḍā e. os mēle vīc jāke cōkha cūr lābḍā rēa te chēkṛe ik os hēacīhī trikīhī kōṛī mūl lēi. rang vāl:ḍ o kālī sjā sī, te vā nālō vī trīkīhī. dīl te ḍḍā bārā xīj sī, apṇēā sareā jāṇuā nāl ḍḍī gal kārḍā sī, pai “cāl merī kōṛī te vēr x lā, vāva sōṇī e.”

ik dīn onū safī kārṇā pēa. sēis nū kwake bāṛī tēkīḍ kītī pai “ḍḍī vāl tārā nāl rakīhī kārī. nēṛe na

man to to-come give (*i.e.*, allow)." By-groom was-said 'repentance, sir, power is' (4 = God forbid, is it possible?) I indeed your coming until to-sleep even not am-going You fully without-care remain. Her any harm not to-become is-going." This matter having-heard he station-to going went, and ticket having-taken one-and-a-half in (*i.e.*, in intermediate class) sitting went

That-very carriage of near one his friend standing was. Salutation having-made to-ask began that "thou whither prosperity with gone art?" He-said "To-Gujranwala to-go is" By-him was said "By-me indeed to-Wazirabad going is." "Come then, with with (2 = together) journey let-us-make" By-him was-said "I indeed before sitting am." "This what direction (kind) of matter is," he said, 'here having-come sit go' (2 = sit). Well compelled having-made to-him that-very carriage in was-seated.

Way in in-matters attached fell (3 = began talking). His friend to-say began that "repentance, sir (*i.e.*, God forbid), to-day to-morrow (2 = nowadays) of very bad age is, what things now being-heard are our mother father of age in ever not were becoming." "What things, any strange thing become is?" By-him was-said "take friend (2 = well then), I quite new thing telling-am. Ballu thief of matter indeed not, isn't-it-so, heard being is (*i.e.*, you've not heard). He indeed theft for so-much famous become is that what shall-I-tell?" By-merchant was-asked "what kind of theft doing is-he?" By-him was-said "omitting indeed any kind of not, but great fancy cattle horses taking going of is."

This matter having-heard his startledness emerging went (4 = was startled). To-ask began "where living is?" By-him was-said "house indeed in-Harr of-him-is, from Amritsar half-league distance, but theft city in also



kise opre admi nū aon deī.” s<sub>2</sub>i's akhea “taoba ji, mejul e? mǎ ðe t<sub>1</sub>ç<sub>2</sub>ad<sub>1</sub>e aon t<sub>1</sub>kər saon vi nēi laga. t<sub>1</sub>sī pure bæcm̐ rāo. ôda koi n<sub>1</sub>ksan nēi f<sub>2</sub>on laga.” ê gal s<sub>1</sub>ņke ô s<sub>1</sub>tejn t<sub>1</sub>r gea te t<sub>1</sub>kəṭ læk̐ d̐eore vic bæ gea.

ose gad<sub>1</sub>i de n<sub>1</sub>re ik ôda jar khlot̐a s<sub>1</sub>. s<sub>1</sub>elam karke p<sub>1</sub>ç:hən laga pai “tū kit<sub>1</sub>he s<sub>1</sub>kh<sub>1</sub> nāl calea ē.” axe “\*k<sub>1</sub>j<sub>1</sub>rā<sub>1</sub>le jan̐a e” os akhea “mǎ te \*vəzira<sub>1</sub>bād jan̐a e.” “calo fer, nāl̐o nāl saf<sub>1</sub>r karie.” os akhea mǎ t<sub>1</sub>ā g<sub>1</sub>re bæṭha vā.” “ê k̐e<sub>1</sub>re dā<sub>1</sub> dī gal<sub>1</sub> e” axe “eti<sub>1</sub>he ake bæ ja.” x̐ər m̐j'bur k̐arke ōnū ose gad<sub>1</sub>i vic b<sub>2</sub>deā

rā vic gal<sub>1</sub>i lag pae. ôda dost ak<sub>1</sub>hən laga pai “taoba vai, ā<sub>1</sub> kal dā bārā b<sub>1</sub>ra zəmana e, j̐ēriā gal<sub>1</sub>ā f<sub>2</sub>i<sub>1</sub>ṇ s<sub>1</sub>ṇidiā nē saḍ<sub>1</sub>e mā p<sub>1</sub>jo de zəmane kadi nēi saṇ f<sub>2</sub>i<sub>1</sub>ndiā.” “k̐eoj̐ēiā gal<sub>1</sub>ā, koi ecar<sub>1</sub>j gal f<sub>2</sub>oi e?” os akhea “læ vai, mǎ b<sub>1</sub>lk<sub>1</sub>l nāv<sub>1</sub> gal s<sub>1</sub>ṇan<sub>1</sub>ā. \*baku cor<sub>1</sub>r di gal te nēi nā s<sub>1</sub>ṇi f<sub>2</sub>on̐i e. ô t<sub>1</sub>ā cori vaste eḍ<sub>1</sub>ā māṣaḥ<sub>1</sub>ur f<sub>2</sub>o gea e, pai ki dās<sub>1</sub>ā?” saukar p<sub>1</sub>ç:hea “kis t̐āiā di cori kardā e?” os akhea “chād<sub>1</sub>dā te kise t̐ārū di nēi, par b̐lot̐a ṣaok t<sub>1</sub>ç<sub>2</sub>ag<sub>1</sub>e k̐eore læ jan̐ dā e”

ê gal s<sub>1</sub>ņke ôda trā n<sub>1</sub>kl gea. p<sub>1</sub>ç:hən laga “kit<sub>1</sub>he rēnda e?” os akhea “k<sub>1</sub>ç<sub>1</sub>r te \*f<sub>2</sub>ç<sub>1</sub>r su, \*ambərsarō k̐ā p̐eṇḍā, par cori ṣ̐ər vic vi b̐lot kardā e.” s̐aukar

much doing is." Merchant poor-man of colour yellow becoming went, to-say began "my one very beautiful mare new bought having-been is. Of-her indeed not he anywhere desire may-do" His friend-by was-said that "largely indeed this-very-thing doing is. When has-been-seen that owner from-house going went, then indeed theft doing is. So-much clever is that to-him all of rising sitting of knowledge is. When by-anyone journey making is, then even he trace attaching taking is (4 = finds out). Then whether day may-be, whether night, he waiting is what-time until servants sleeping not take (3 = fall asleep), then quiet quiet inside entering is, and rope having-opened cattle or horse to take going is. His two three companions also are, someone of hand-to having-caused-to-hold (sc. the animal) some distant village-to sending is, and himself having-gone the-fun watching is."

Merchant poor-man—is-restless, but what may-he-do? Mail train in seated was, and train-by Lahore having-gone stopping was. Well, with-difficulty without-difficulty time passing went. Lahore having-arrived at-once descending went. Two hours waiting befell, a-quarter-less three hours-in Amritsar going it-arrived. Station from ekka was-made (i.e., hired), ekka man to was-said that "horse having-pressed cause-to-go." House having-arrived haste with double fare was given and inside he-entered. Entering upon stable towards sight was-made and was-seen that empty is.

Standing for strength not remained. Asking causing-to-ask known became (= 2) that one servant piece to-eat going gone was, second seated protection—doing was, and eye just sticking went of-him (5 = fell asleep). Enough, when former servant returning came to-say began "rise, O sense beaten-one (2 = senseless), mare where is?"

vecare da rang pīla hīo gea, akhən laga “meri ik dādi sōṇi kṛoṇṇ navī xridi hīoi e, ōda te na ō kitāle kasd kare.” ōde dost akhea pai “bāota tū ij:oi kardā e. jad vekhea pai malək kṛarō ṭir gea, tū i cori kardā e. eḏ:a siana e, pai ōnū sareū de ṭṭhən bāṇ da pata e, jad kise safir karna e, tū vi ō pata la lenda e, fer pṛavē dm hīove, pṛavē raṭ, ō ṭḍikda e jicēr tikēr naokēr saḏ na lāṇ, fer cṛp cṛpita andēr varda e te ras:a kholke ṭṭag:e jū kṛoṇṇ nū lā janda e. ōde do trē sathi vi nē, kise de hīath phṛake kise dṛaḏ:e pṛṇḏ ṭorda e, te ape jake tāmāṣa vaxda e.”

saukar vecara pea tarpe par ki kare? ḏark gaḏi vic bāṭha si te gaḏi \*lṛor jake khlonā si, xēr aokha saokha vḗla līṇ gea. \*lṛor ap:ṛke cṛṭ ṭir gea. do kṛēṇṭe ṭḍikṇa pea te fer \*ambṛsar janvālī gaḏi mīl pai. ō si lokəl, paonī triū kṛēṇṭī \*ambṛsar ja pāonci. stēṣn tō jak:a kita, jak:e vāḗ nū akhea pṛi “kṛoṇṇ dābke vḗga.” kṛar ap:ṛke kāl naḏ dūṇa pṛaṇ dṛ:a te andēr vāṛa. vāṛdeū sar stabəl val nazr kiti te vekhea pai sakhṇa ve.

khlon jogi taket nēi rēi. puchdeū pṛchandeū mēlum hīo gea pai ik naokēr ṭṛk:ēr khaṇ ṭir gea si. dṛ:a bāṭha rakhi pea kardā si, te akh zara lag gei su. ḥas jad āgla naokēr part aea akhən laga “ṭṭh oe ba-

More what to-tell was? Her any trace not-was-attached. Long time merchant police from search also causing-to-be-made remained. Many men to seized also it-was-by-them, but anyone from theft of trace not to-attach were-able.

Theft of by-merchant so-much grief was-eaten, that all to thought was that by-him life-during other any mare not keeping (sc. will be), and truly truly some eight ten years kept also not was-by-him. Eight ten years after to-him again keeping of reasoning coming went (2 = came). This time white horse from-Gujrat was-taken by-him. It also feeble not was, it in only so-much matter was, trap upon accustomed become not was. Then also (2 = even so) by-him was-said that "two three times harnessing we-will-take and accustomed will-go" (*i.e.*, become).

When by-them harnessed was, it this way went that understand whole age this-very trade doing it-remained. Merchant also to-think began that "this indeed good property to-hand came." But one day he some village some debtor from rupees to-take gone was. Going time (*i.e.*, on the way there) horse quite right gone was, but returning time who-knows to-it what became (= 2). Suddenly it out-of-control to-run engaging fell (2 = began). Merchant force having-attached reins pulls, but horse not attends. Finally road of one side trap upsetting was-given (2 = was upset). Merchant and groom head upon falling fell. When sense coming went (2 = returned) to-them, slowly slowly falling falling own house they-arrived. Three weeks beds upon full-length fallen remained. That horse one farmer to having-sold giving was-left.

Again even one time horse taken-was by-him, red colour of. At-first indeed it well going remained, afterwards to-order not was attaching (4 = did not obey).

marea, k<sub>2</sub>ori kɪt:he ve?" h<sub>2</sub>or ki dəsɳa si? ôda koi pata nêi lag:a." cokha cir sauka'r puls kolō telaɟ vi kəranda rêa. kaiā bandeā nū pharea vi saṇe, par kise kolō cori da pata na la sake.

k<sub>2</sub>orī di cori da sāuka'r eḍ:a gam khāda pai sareā nū xjal si pai j<sub>2</sub>ati h<sub>2</sub>or kaḍi:es k<sub>2</sub>orī nêi rakḥni, te sac:i m<sub>2</sub>c:i koi aṭh das vāre rak:hi vi nêi sasū. aṭ:hā dasū vāreā pic:he ōnū fer rak:həṇ di dəlil a' gei. ætki eṭ:a k<sub>2</sub>ora \*gʊratō lea su. ô vi maṛa nêi si, ôde vic sirf m:i gal si, bāg:i te gij:ea h<sub>2</sub>oea nêi si. tad vi os akhea si pai "do træ vari jo' lāge, te gij jaega."

jad ōnū joea si ô es târā ṭurea pai sāmjo sari umr tijo kasb kārda rêa. sāuka'r vi soc:əṇ laga pai "ê tā caṅga mal h<sub>2</sub>ath aea." par ik dīn ô kise piṇḍ kise kərzaī kolō rupaj:e læṇ gea si. jandi vari k<sub>2</sub>ora bilkul ṭhik gea si, par partdeā vari xore ōnū ki h<sub>2</sub>o gea, ca'ṇeak:e ô bezore nas:əṇ ḍæ pea. sāuka'r ṭil lake vag:ā khic:ə, par k<sub>2</sub>ora na man:e. chekre rā de ikri dande bāg:i t<sub>2</sub>ṭa diti. sāuka'r te s<sub>2</sub>i's sir parne ḍig pae. jad h<sub>2</sub>oɟ a' gei nē ô h<sub>2</sub>aloḷi h<sub>2</sub>aloḷi ḍigde ṭænde aṇṇe k<sub>2</sub>ar aṇṇe. træ h<sub>2</sub>afte manjiā te lam:e pae rāe. ô k<sub>2</sub>ora ik:i jaṭ nū ve'cke de chaḍ:ea.

fer vi ik vari k<sub>2</sub>ora lea su, lal rang da pāl'e te ô ṭhik janda rêa, maḡerō akhe nêi si lagda. ōnū ik

It one whip rider (*i.e.*, trainer) of near was-sent by-him and great rupees also spending were-made. That after somewhat well going remained, but to-it swelling became (= 2). One night one mill in horse remained. Big time-at (2 = in the morning) when groom arose then what-was-seen that horse dead become fallen is. This after that merchant-by horse keeping of (*i.e.*, against) oath was-eaten (*i.e.*, taken).

cabək swar də koḷ ʈoɪea su te baɪe rɪ paɪjːe vi xare  
 kite. ɔde piçːhe kūj val ʈɪrda rɛa par ɔnũ rəsəoɪ  
 fiço gei. ɪk rat ɪk khraːs vic kçoɪa rɛa. valːe veɪe  
 ɟad sçɪːs utːhea te ki dɪtːha paɪ kçoɪa moea fiçoea  
 pea e. ɛde piçːhe os saukaːr kçoɪa rakːhən di sãõ  
 khádi.





## VOCABULARY

The alphabetical order of phonetic symbols is: a, æ, ʌ, b, c, d, ɔ̄, e, ə, f, ʃ, g, ɠ, h, ɦ, ɕ, i, ɪ, j, ʒ, ʝ, k, l, ɭ, m, n, ɳ, ŋ, o, ɔ̄, p, r, ɾ, s, ʃ, t, ʈ, u, ʊ, v, w, x, z. The signs ~ and ^ do not affect the order.

To save space the strictly alphabetical order has sometimes been departed from, but the order is adhered to so far as the first two letters of each word are concerned.

### ABBREVIATIONS

<i>acc.</i>	accusative	<i>m.</i>	masculine
<i>adj.</i>	adjective	<i>n.</i>	noun
<i>adv.</i>	adverb	<i>neg.</i>	negative
<i>conj.</i>	conjunction	<i>obl.</i>	oblique
<i>dat.</i>	dative	<i>p.c.</i>	present conditional
<i>def.</i>	defective	<i>pl.</i>	plural
<i>emph.</i>	emphatic	<i>pr.</i>	pronoun, pronominal
<i>f., fem.</i>	feminine	<i>prp.</i>	preposition
<i>fut.</i>	future	<i>rel.</i>	relative
<i>gen.</i>	genitive	<i>s.</i>	singular
<i>i.</i>	intransitive	<i>suff.</i>	suffix
<i>impv.</i>	imperative	<i>t.</i>	transitive
<i>int.</i>	interjection	<i>v.</i>	verb
<i>interrog.</i>	interrogative	<i>voc.</i>	vocative
<i>loc.</i>	locative	<i>with</i>	with

Regular inflected forms will be found under the simple words (for verbs the roots, for nouns and adjectives the nominatives). Irregular inflected forms will be found in their proper alphabetical place.

a, ā, root of **ḍaṇa**  
 a, ā, pr.suf., to or of thee  
 ā, āh, pr., this  
 admi, ādmī, n.m., man  
 aea, ai, ake, see **ḍaṇa**  
 akh, ākh, v., say, ānda (āhn-  
 dā), akhea, axke (ākhhke),  
 ānde, saying (akh) [akho  
 anke, having come (**ḍaṇa**)  
 apū, āpū, pr., self; also ape

av-āga (āvāgā)-ega(-i); (**ḍaṇa**)  
 æmak, ahmak, adj., foolish;  
 -a, voc.; -puṇa, -punā, n.m.,  
 folly  
 ætki, atkī, adv., this time  
 ābī, abbal, adj., first  
 āgī-e, agge, adv., prp, former-  
 ly, in future, in front, -ō,  
 from in front of

**ag-ā, agā,** adv., forwards. -la, former, future

**aj, ajj,** adv., to-day

**ak:h, akkh,** n f, eye, pl. -iā

**ak, akh,** v, get tired of, -ke

**akl, akl,** n.m f.. sense [sar

**ambarsar, Ambarsar,** Amrit-

**ander, andar,** adv., inside

**aokha, aukhā,** adj., troubled, with difficulty

**aon, aon,** p c, **āona**

**āona, aonā,** v., come; **aonda,**

**aea, ake, anke, av-āga, ega**

**ap:er, appar,** v., arrive; -ke

**apn-a, apnā,** adj., own; -i, -e,

**arab, Arab,** n m., Arabia [-eā

**ar, ar,** v., stop, pull back; -ke

**as-i asī,** pr., we; obl., -ā

**asl, asl,** n.f., reality, origin

**asr, asr,** n.m., effect

**ath, atth,** adj, eight; obl., iā

**axe, akhe,** v def., he said, one says

**ba, bā,** n.f., sense

**badja, bādshāh,** n.m, king

**bājō, bājhō,** prp., except, be-

**bal, bāl,** n.m., child [sides

**bāla, bāhlā,** adj., much, very

**bal, bāl,** v.t., light; -ke

**bā, baih,** v., sit; -na(n), -ke

**bac, bac,** v.i., save oneself, be saved; -ke

**bacra, baccā,** n.m., child

**bāda, baddhā,** tied, from **bān:**

**bagra, baggā,** adj., white

**bāgi, bagghī,** n.f., small carriage, trap [-e

**bakr-a, bakrā,** n.m., goat: -i,

**banda, bandā,** n m, man; -eā **bandebast, bendobast,** n.m, arrangement

**banre, banne,** adv, outside

**ban, ban,** v, become, -en

**bāot, bauht,** also **bāota,** adj., much [very; -e

**bar-a, barā,** adj, much, many,

**bas, bas,** enough

**bat:i, battī,** n f., lamp

**bebre, bebbe,** n.f, mother

**be:of, behōsh,** adj., uncon- scious [less

**berēm, berahm,** adj, merci- **bevakufi, bewakūfī,** n f., folly

**bēca, bacā,** v., save [care

**bēcmt, becmt,** adj., without

**bēgrota, bagroṭā,** n.m, kid, -e

**bēmar, bamār,** adj., ill

**bēnā, banā,** v. make

**beraber, barābar,** adv., always

**bēzar, bazār,** n m., bazaar; -ō

**bēzore, bezore,** adv, out of control

**b:a, bahā,** v., cause to sit, -ea

**bilkul, bilkull,** adv., alto-

**bura, burā,** adj., evil [gether

**cabak, cābak,** n.m., whip

**cacra, cācā,** n.m., father, un- cle [denly

**caṇcakre, cāncakke,** adv., sud- **car, cār,** adj., four, **care, the**

four

**cal, cal,** v., go, come; -rea, -e

**caṅg-a, caṅgā,** adj., good; -i

**caot:ha, cauthā,** adj., fourth, -e

**cār, carh,** v., mount

**capit-a (-e), capitā,** word added to **cup**

chad: *chadd*, v, leave; -ea  
(-i, -iā), -da, -e, [-əŋ  
chap: *chapp*, v., hide oneself;  
chek-re, *chēkre*, adv., at last,  
-ərīa, adj., last  
cheti, *chēti*, adv., quickly  
chota, *chōṭa*, adj., small  
c.aru, *jhārā*, n.m., broom  
c.āla, *jhālā*, adj., mad; -e  
c.ālpuna, *jhālpunā*, n.m., folly  
c.āt, *ghat*, adv., at once  
c.ig:ā, *jhaggā*, n.m., shirt  
c.ūth, *jhūth*, n.m., falsehood  
cir, *cir*, n.m., time, delay  
cit:ā, *cittā*, adj., white  
cokha, *cōkhā*, adj., much, very  
cor, *cōr*, n.m., thief; -ā; cori,  
n.f., theft  
cuk, *cukk*, v., lift; -ke  
cup, *cup*, adj., silent  
cū'ra, *cūrā*, v., steal

da, *dā*, n.m., direction, man-  
ner  
da, *dā*, of; di, *de*, *deā*, *diā*  
dabke, *dabke*, with force or  
vigour [edge; -e  
danda, *dandā*, n.m., side,  
dary, *darj*, adj., written  
darya, *darjā*, n.m., rank; -e  
darzi, *darzi*, n.m., tailor  
das, *das*, adj., ten; obl., -ā  
dass, *dass*, v., show; -ea, -ā  
de, *dē*, v., give; -āga, -nā  
des, *dēs*, n.m., country  
dare, *dare*, adv., direction  
dālil, *dalil*, n.f., reasoning; -ī  
di.ara, *dihārā*, n.m., day; -e  
dil, *dil*, n.m., heart  
dilli, *Dillī*, Delhi

dm, *din*, n.m., day [-iā  
dit:ā, *dittā*, given (from de),  
diva, *dīvā*, n.m., earthen lamp  
do, *dō*, adj., two, dove, the two  
dost, *dōst*, n.m., friend  
dū, *dūh*, obl.pl. of do  
duna, *dunā*, adj., double  
dura, *dūjā*, adj., second; -e  
durāda, *durādā*, adj., dis-  
tant; -e  
dwa, *duā*, v., cause to be given  
dwai, *duāi*, n.f., medicine  
dāda, *dāhā*, adj., very: -i, -e  
dagdar, *dāgdār*, n.m., doctor  
dak, *dāk*, n.f., post, mail  
dæ, *darh*, v., be engaged in  
dangar, *daṅgar*, n.m., cattle  
deora, *deorhā*, adj., one and  
a half; -e  
dig, *dig*, v., fall; -da (-e) [vex]  
dit:ha, *dittā*, seen, (from

ê, *eh*, pr., this, obl., es; emph.,  
ese; pl.obl., ênā  
ê, *ê*, v., thou art [ther  
êd:er, *eddhar*, adv., here, hi-  
ed:ā, *ēddā*, adj., so much; -i  
ênā, see ê  
et:he, *etthe*, adv., here, hither  
ecarj, *acarj*, adj., surprising  
əfsos, *afsōs*, n.m., sorrow  
əjaib, *ajāib*, adj., strange  
əlay, *alāj*, n.m., remedy  
əs.ā, *hasā*, v., cause to laugh;  
-e [-e  
əs.ānuālā, *hasānuālā*, jester;  
fikr, *Fikr*, *fikr*, n.m., anxiety  
ferrist, *fihrist*, n.f., list  
fer, *pher*, adv., again

gal, *gāl*, n f abuse; pl, *gālā*  
*gaḍī*, *gaddī*, n.f. train, rail-  
 way carriage  
*gae*, *gae*, they went; (*ṛaṇa*)  
*gāl*, *gall*, n f, matter, thing;  
*gao*, *gau*, v., sing; *gaonda*  
*gea*, *geā*, he went; (*ṛaṇa*), *gei*,  
*geiā* [to *puḥ*:*hea*  
*gic*:*hea*, *giccheā*, word added  
*gij*, *gijh*, v., become used to;  
 -ea [e  
*gvacea*, *guāceā*, lost; (*gvac*).  
*guprat*, *Guprāt*, n.f.; -ō  
*galti*, *galtī*, n.f., fault

*hā*, *hā*, adv., yes [e  
*hāsa*:*a*, *hāssā*, n m., laughter;  
*hāta*, *hātā*, n m., compound;  
 -e [tion; -e  
*hāzma*, *hāzmā*, n.m., diges-  
*hā*, *hai*, is; *hāsi*, was [-i  
*hāci*:*ha*, *hacchā*, adj., good;  
*hāe*, *hae*, int., alas!  
*hāfta*, *haftā*, n m, week; -e  
*hāla*, *halā*, int., indeed, very  
 well  
*hāoli*, *haulī*, adv., slowly  
*hās*, *hass*, v., to laugh, -ea  
 (e), -eṇ [hā:thō  
*hāth*, *hatth*, n m, hand;  
*hāzret*, *hazrat*, n.m., his high-  
 ness [absurd!  
*hākhā*, *hekkhā*, int., never!  
*hāthā*, *hetthā*, adv., down-  
 wards  
*hāth*, *hēth*, prp., adv., under-  
 neath  
*hāran*, *harān*, adj., astonished  
*hāmd-u*, *hindū*, Hindu; f., -*ni*  
*hāila*, *hīlā*, n.m., quickness

*hō*, *hō*, v., be, become, -nda,  
 (-e, -eā), -ea, (i, e), -ke, -ngiā  
*hōr*, *hōr*, adj., other; obl.s.,  
 -i; pl., -nā [sciousness  
*hōf*, *hōsh*, n.f., sense, con-  
*hūk*:*a*, *hukkā*, n.m., Indian  
 pipe  
*hūkm*, *hukm*, n.m., command  
*hūṇ*, *hun*, adv., now  
*hūnda*, same as *hōnda*; -iā

i, particle of emphasis  
*hōi*, *hōi*, emph., of ē, this  
*ic*, for *vic*, in  
*ik*, *ikk*, pr., one; obl., *ikri*;  
 emph., *ikroi*  
*innā*, *innā*, pr, so much; -i  
*izzat*, *izzat*, n.f., honour

*jar*, *yār*, n.m., friend  
*ṛa*:*ka*, *yakkā*, n m., ekka, na-  
 tive conveyance, -e  
*ṛati*, *hayātī*, adv., during life

*ja*, *jā*, v., go; *ṛaṇa*, *jānda* (-i, -e)  
*gea* (*gei*, *gae*), *ṛa-ke-nvāla*,  
 -i-*ie-o*, -*ṇ*, -ega [ance; -ā  
*ṛaṇū*, *jāṇū*, n.m., acquaint-  
*ṛap*, *jāp*, v., seem; -da (-i)  
*ṛad*, *ṛadō*, *ṛadō*, adv., when  
*ṛaṇa*, *ṛaṇā*, n.m., man; -e, -eā  
*ṛaṇa*, *ṛaṇā*, n.m., embrace  
*ṛaṇi*, *ṛaṇi*, n.m., farmer; -ā  
*ṛatn*, *ṛatan*, n.m., endeavour  
*je*, *je*, conj., if [of; -i  
*ṛēa*, *ṛēhā*, rel.adj., what kind  
*ṛēra*, *ṛēhrā*, rel.pr., who; -i, -e  
*ṛes*, *jes*, obl. of *jo*  
*ṛenani*, *ṛanāni*, n.f., woman  
*ji*, *jī*, Sir, Madam

jī, jīda (whose), jīnā (whom),  
see jō

jīcēr, jīcar, adv., so long as

jō, jō, v., harness; -ea

jō, jō, rel.pr., who; gen., jīda,  
pl.obl., jīnā

joga, jogā, adj., suitable; -i, -e

jwab, juāb, n.m., answer

juan, juān, n.m., young man

kai, same as koi

kāl, kāl, n.f., haste

kaḷa, kālā, adj., black; -i

kānci, kāncī, n.f., scissors

kād-i, kādī, adv., sometimes;  
-ō, when?

kādī, kādī, v., eject; -ea (-i,  
-iā)

kai, kāl, pr., some, many;  
obl., -ā

kakīh, kakīh, n.m., bit of  
straw; w.neg., nothing

kāl, kāl, adv., yesterday

kālā, kālā, adj., alone; -e;  
kāl mēkālā, alone

kām, kām, n.m., work

kānda, kāndhā, n.m., side,  
edge; -e

kāṇṇ, kāṇṇ, n.m., brace-  
let

kaṇṇ, kaṇṇ, pr., who?

kaprā, kaprā, n.m., cloth; -e

kar, kar, v., do; -na, -da (-e),  
-i-ā-e-ie, -n, -nge, -naḷa, -ida

kasb, kasb, n.m., trade

kasd, kasd, n.m., desire;

katr, katr, v., clip; -ke

kēa, kēā, int.adj., what kind  
of; also kēōjēā (-i) [-e

kēā, kēā, interrog.pr., who?

kēra, karā, v., cause to be  
done; -nda

kēzai, karzāi, n.m., debtor

kha, khā, v., eat; -nda, khāda  
(-i), khaṇ [ing after

khāra, khāiā, n.m., follow-

khābā, khābbā, adj., left (not  
right); -e

khār, khār, v., take away

khālar, khālār, v., cause to  
stand; -ea

khicr, khicc, v., pull; -eṇ, -e

khlo, khlē, v., stand; -ṇ; khlo-  
ta, past part.

khol, khōl, v., open; -ke

khota, khōtā, n.m., ass; -e

khraç, khraç, v., be lost

khraç, khraç, n.m., noise

khraç, khraç, n.m., flour-mill

khū, khūh, n.m., well; -ā

kāṇi, kāhāṇi, n.f., story

kāṇṇ, ghāṇṇā, n.m., hour;  
-e (-i)

kār, ghar, n.m., house; -ō

kāt, ghāt, a little less

kīm, hakim, n.m., doctor

kōra, ghōrā, n.m., horse

ki, kī, int.pr., what?

kīra, kīrā, n.m., worm, snake

kita, kitā, done; -i; from kar

kīda, kīdhā, whose? (gen. of  
kaṇṇ) [-i

kīnā, kīnnā, pr., how much?

kīse, obl. of koi

kītab, kītāb, n.f., book

kīṭale, kītale, adv., some-  
where [whither?

kīṭhe, kītthe, adv., where,

kīwē, kīwē, adv., somehow,  
with difficulty

kjū, *kyā*, adv., why?  
 kô, *kôh*, n., m., mile and a half  
 koi, *koī*, pr., someone, anyone  
 kol, *kôl*, adv., prp., near, be-  
     sāle, -ô  
 kofij, *kôshish*, n.f., effort  
 koṭhi, *kôthī*, n.f., house  
 kv, *ku*, approximately (en-  
     clitic)  
 kvārā, *kuārā*, adj., unmarried  
 kūj, *kujj*, pr., something,  
     somewhat  
 kujrāḷa, *Gujrāwālā*, -e  
 kumār, *kumhār*, n.m., pot-  
     ter  
 kūr, *kuṛ*, n.f., cow-house  
 kūrḍāor, *ghudaur*, n.f.,  
     horse-racing  
 kwa, *kuā*, v., call; -ke

la, *lā*, v., attach, &c.; laṇvala,  
     -e [-ke  
 lā, *lāh*, v., bring down; -ṇ  
 lacari, *lācārī*, n.f., helplessness  
 lāga, fut. of læ, take  
 lai, *lāl*, adj., red [lenrā  
 læ, *lai*, v., take; -ṇa (ṇī), -ṇ  
 lā, *laih*, v., come down  
 lār, *laihr*, n.f., joke  
 lab, *labbh*, v., find, be found;  
     -da (e), -əṇ  
 læ, pl. of lea  
 lag, *lagg*, v., be attached,  
     stick; -a (e, i), -da (e), -ie  
 lag-a, *lagā*, v.def., began, is  
     going to, -i. laga janda,  
     going along;—aonda, com-  
     ing along  
 lai, *lai*, prp., for, for sake of

lamra, *lammā*, adj., long; -i, -e  
 lāṇ, *laih*, v., pass; -ṇa  
 lar, *lar*, v., fight, -ea  
 lea, *leā*, taken; (læ); -i, -iā,  
     læ; lenrā, am taking  
 leaṇa, *leamā*, v., bring, -nda  
     (iā), past, leanda; p.c.,  
     leave; pl. leaṇ  
 leiṇe, 1st pl. p.c. of læ  
 Lāor, *Lahaur*, Lahore  
 laṇa, same as leaṇa; inv.,  
     lrao, lraoṇ  
 lilrā, *lillā*, f.pl., w., luṭṭa,  
     amuse oneself [-ea, -āga  
 lrx, *likh*, or *likh*, v., write;  
 lok, *lōk*, n., people; -ā  
 lokel, *lōkal*, "local," i.e., slow  
     (train)  
 luṭ, *luṭṭ*, v., rob; see lilrā

ma, *mā*, n.f., mother  
 mal, *māl*, n.m., property  
 malək, *mālak*, n.m., master  
 mar, *mār*, v., beat; -ke  
 mareā, *māreā*, prp., w., de  
     (from da), on account of  
 mara, *mārā*, adj., feeble, weak  
 mafki, *māshkī*, n.m., water-  
     carrier [ing  
 matəm, *mātam*, n.m., mourn-  
 mē, *mai*, pr., I  
 madet, *madat*, n.f., help  
 magər, *magar*, prp., after; -ô  
     adv., afterwards  
 malea fi, *oea*, *mālā hoeā*,  
     rubbed, ill; -e -e  
 malkri, *malkrī*, adv., quietly  
 man, *mann*, v., admit, -e,  
     -ie, -əṇ  
 manji, *manjī*, n.f., bed; -ā -

**maolvi**, *maulwī*, n.m., Muslim scholar

**mar**, *mar*, v., die; **moea**

**marzi**, *marzī*, n.f., desire

**masā**, *masā*, adv., with difficulty

**maṣṣa**, *maṣṣa*, [mous

**maṣṣa**, *maṣṣa*, n.f., advice, sense

**matlāb**, *matlāb*, n.m., meaning

**maza**, *mazā*, n.m., relish; -e

**mela**, *melā*, n.m., fair; -e

**mayāl**, *mayāl*, n.f., will, —e, is it possible?

**māḥbur**, *māḥbūr*, adj., com-

**mākan**, *mākān*, n.m., house

**mālum**, *mālūm*, adj., known

**mālvānā**, *mālvānā*, n.m., Mus-

lim priest; -e

**māḡga**, *māḡgā*, send for; -e, -i

**mānū**, *mānū*, to me,

**māḡḡa**, *māḡḡā*, adv., always

**māḡḡā**, *māḡḡā*, n.m., Muslim

priest

**māḡ**, *māḡ*, v., be obtained; -ea

**māḡ**, *māḡ*, shut (eyes), -ke

**māḡ**, *māḡ*, dead; from **mar**

**māḡḡā**, *māḡḡā*, n.m., shoul-

der, **eā**

**māḡ**, *māḡ*, forgiven [sacri

**māḡ**, *māḡ*, word added to

**māḡ**, *māḡ*, v., finish

**māḡ**, *māḡ*, n.m., price

**māḡ**, *māḡ*, n.m., country

**māḡ**, *māḡ*, v., shave, -ea, -ke

**māḡḡā**, *māḡḡā*, n.m., boy; -e

**māḡ**, *māḡ*, adv., again

**māḡ**, *māḡ*, v., turn, -ea, -ke

**nā**, *nā*, adv., no, not

**nā**, *nā*, n.m., name

**nāḡ**, *nāḡ*, prp., with; -e, adv.,

and, -e . . . -e, both . . and

. -ō, than; -o **nāḡ**, together

**namvrad**, *nāmvrad*, adj.,

graceless; voc., -a

**nāc**, *nāc*, v., dance; -da

**nāḡḡā**, *nāḡḡā*, n.m., profit

**nāḡḡā**, *nāḡḡā*, n.m., servant;

-i, n.f., service [-aḡ

**nāḡ**, *nāḡ*, v., run away; -ke,

**nāḡḡā**, *nāḡḡā*, n.f., sight; loc.pl.,

**nāḡḡā**, *nāḡḡā*, adj., new, -i [-i

**nē**, *nē*, they are, to them

**nēi**, *nēi*, adv., not

**nēḡ**, *nēḡ*, prp., adv., near; -ō

**nēmāz**, *nāmāz*, n.f., prayer

**nīkḡā**, *nīkkā*, adj., small, -i, -e

**nīkl**, *nīkl*, v., emerge; see **trā**

**nīḡḡā**, *nīḡḡā*, adv., only, -e

**nū**, *nū*, prp., to, sign of accus.

**nūksan**, *nūksān*, n.m., loss

**ō**, *oh*, pr., that; gen., -da, dat.

ac, -nū (see **da**, **nū**), pl.ob.,

-nā [thither

**ōḡḡā**, *ōḡḡā*, adv., there,

**ōḡḡā**, *ōḡḡā*, than that, from

that, then [to male

**oe**, *oe*, int., O; used by male

**ohro**, *ohhō*, int., Oh, alas!

**ōi**, *ōi*, emph. of **ō**

**onḡā**, *ōnnā*, so much; -e

**opra**, *ōprā*, adj., stranger

**os**, *os*, obl. of **ō**; **ose**, *ose*, emph. of **os**

**otḡhe**, *otḡhe*, adv., there, thither

**pa**, *pā*, v., put, etc.; -ea (e)

**pāsa**, *pāsā*, n.m., direction;

-e; loc.pl., -ī

**pæ**, *pai*, v., fall, etc  
**pæle**, *parhle*, adv., first  
**pæli**, *parli*, n.f., field; -iā  
**pænda**, *parṇḍā*, n.m., distance  
**pær**, *pair*, n.m., foot, -ā  
**pæe**, pl. of *pea*  
**pai**, *paī*, (1) conj., that; (2)  
 fem. of *pea*  
**panj**, *panj*, adj., five  
**pāoc**, *parhe*, v., arrive; -ea (i)  
**pāona**, *paunā*, adj., quarter  
 less than; -i  
**par**, *par*, conj., but  
**parne**, *parne*, prp., on (on his  
 head, etc.) [-ea, 2nd fut., -ēda  
**part**, *part*, v., return; -da (eā),  
**pār**, *parh*, v., read, recite;  
 -da (-i, e, eā), -ea  
**paṭa**, *patā*, n.m., trace, in-  
 formation  
**paṭhe**, *patthe*, m.pl., fodder  
**pea**, fell, etc., from *pæ*; pl.,  
*pæe*  
**phar**, *phar*, v., seize; -ea (-i)  
**phera**, *pherā*, n.m., turn, time;  
 -e [seized; -ke  
**phaṛa**, *phaṛā*, v., cause to be  
**paṛa**, *bhāṛā*, n.m., fare, rent  
**paṛe**, conj., whether  
**paṛi**, *bhaṛi*, v., run; -ea  
**puṛh**, *bhukh*, n.f., hunger  
**puṛe**, *bhunyē*, adv., on the  
 ground [(e)  
**pi**, *pī*, v., drink, smoke; -nda  
**pila**, *pilā*, adj., yellow  
**piche**, *picche*, prp., adv., after,  
**piar**, *piār*, n.m., love [back  
**pind**, *pind*, n.m., village; -ā  
**piṛā**, *piṛā*, adv., back  
**pjo**, *pyō*, n.m., father

**puṛh**, *puṛh*, v., ask; -ea (i),  
 -da (e, eā), -eṇ  
**puṛha**, *puṛhā*, v., cause to be  
 asked; -nda (e, eā)  
**pulsala**, *pulswālā*, n.m., po-  
 liceman; -e (*pūls* = police,  
*see vālā*) [dead; -e  
**pura**, *pūrā*, adj., complete,  
**putar**, *puttar*, n.m., son  
**putha**, *putthā*, adj., upside  
 down; -i  
**rā**, *rāh*, n.m., way; *rāi*, way-  
 farer  
**raja**, *rājā*, n.m., king; -e  
**rakhi**, *rākhī*, n.f., protection  
**rani**, *rānī*, n.f., queen  
**rāe**, *rāh*, v., remain; -nda (i),  
 -nvala; -nā, I remain  
**rab**, *Rābb*, n.m., God  
**rāe**, pl. of *rēu*, remained; *rāo*,  
 inv., of *rāe*  
**ragr**, *ragar*, v., rub, gobble  
**rakh** (*rax*), *rakkh*, place,  
 keep, -da, -ke, -ā  
**rang**, *raṅg*, n.m., colour [-e  
**raṛa**, *raṛā*, adj., bare (place);  
**rasa**, *rassā*, n.m., rope  
**rēu**, *rehā*, remained (*rē*), -i  
**reis**, *raīs*, n.m., chief man; -ā  
**resali**, *rasaulī*, n.f., swelling  
**ro**, *rō*, v., weep; -nda (e), -ā  
**roṭi**, *rōṭī*, n.f., flat loaf; -ā  
**rukḥ**, *rukkh*, n.m., tree; -ā  
**rupajā**, *rupayyā*, n.m., ru-  
 pee; -e  
**sā**, *sāh*, n.m., breath  
**sāb**, *sāhb*, n.m., gentleman, sir  
**sada**, *sādā*, adj., simple



sad:a, *sāddā*, adj., our; -e  
 sal, *sāl*, n.m., year  
 san, *sān*, they were  
 sara, *sārā*, adj., all; -i, -e, -eā  
 sasu = si + su, was of him or  
 to him  
 sathi, *sāthī*, n.m., companion  
 sāukar, *sāhūkār*, n.m., ban-  
 ker, merchant [loc., -nī  
 sāb, *sabbh*, all, obl., -nā,  
 sac:a, *saccā*, adj., true; -i  
 muc:i, truly [means  
 sadke, following ji, by all  
 safr, *safr*, n.m., journey  
 sar:a, *sarjā*, adj., right (not  
 left); -e [-e -na  
 sak, *sak*, v., be able, -da (i, e)  
 sakkhna, *sakkhñā*, adj., empty  
 sāmj, *samjh*, v., understand;  
 sao, *sao*, you were [-ke, -o  
 saō, *sau*, adj., hundred  
 saō, *sau*, v., sleep; -ñ  
 sâō, *sauh*, n.f., oath  
 saokha, *saukhā*, adj., easy  
 sarke, *sarke*, loc. of sarok,  
 n.f., road  
 sar, *sar*, v., be burnt; -n  
 sasta, *sastā*, adj., cheap  
 sat, *satt*, adj., seven  
 saxti, *sakhtī*, n.f., severity  
 selam, *salām*, n.m.f., saluta-  
 tion [bles, etc.; -e  
 seluna, *salūñā*, n.m., vegeta-  
 s:is, *sahis*, n.m., groom  
 si, *sī*, was  
 sirā, *siāh*, adj., black  
 siāna, *siānā*, adj., clever  
 sid:a, *siddhā*, adj., simple,  
 straight  
 sir, *sir*, n.m., head

sirf, *sirf*, adv., only  
 slā, *salāh*, n.f., advice  
 soc, *sōc*, v., think; -ea, -ke,  
 -ie, -eñ  
 solā, *solā*, adj., sixteen  
 sōna, *sohnā*, adj., beautiful,  
 fine, -i, -e  
 soṭa, *sōtā*, n.m., stick  
 stabel, *stabal*, n.m., stable  
 stejn, *stēshan*, n.m., railway-  
 station  
 su, *sū*, of or to him  
 sudagar, *sudāgar*, n.m., mer-  
 chant; -ā  
 sukr:h, *sukkh*, n.m., welfare  
 sun, *sun*, v., hear; -ea (i), -ke,  
 -e, -ida (iā)  
 su'na, *sunā*, v., cause to be  
 heard, tell; -nda, -ao, -nā  
 suṭ, *sūt*, n.m., puff at pipe  
 swa, *suā*, v., have sewn; -ñ  
 swar, *suār*, n., adj., mounted,  
 rider  
 sza, *sazā*, n.f., punishment  
 jam, *shām*, n.f., evening; -i,  
 in the evening  
 jæd, *shaid*, adv., perhaps  
 jær, *shair*, n.m., city; -ō  
 jak, *shakk*, n.m., doubt  
 jak, *shauk*, n.m., liking  
 jarm, *sharm*, n.f., shame  
 jtabi, *shitābī*, adv., quickly;  
 also jtabi  
 tā, *tā*, adv., then, in that case  
 tai, *tāi*, prp., up to  
 taket, *tākat*, n.f., power,  
 strength [bonic, etc.)  
 taun, *tāun*, n.f., plague (bu-

**tagra**, *tagrā*, adj., strong, important

**taoba**, *taubā*, n.f., repentance

**tārā**, *tārā*, n.f., manner, way [-e

**tarp**, *tarp*, v., be in distress;

**te**, *te*, adv., indeed, prp.,

upon, conj., and

**tera**, *terā*, adj., thy; -e, -i

**təkīd**, *takīd*, n.f., emphasis

**tələf**, *talāsh*, n.f., search

**təmafa**, *tamāshā*, n.m., fun,

display

**təon**, *dhaun*, n.f., neck

**thā**, *thā*, n.m., place

**thao**, *thau*, n.m., knowledge

**thorā**, *thōrā*, adj., little, -e

**tikar**, *tikar*, prp., up to

**tiān**, *dhiān*, n.m., reflection

**tiar**, *tiar*, adj., ready [start

**trā**, *trāh*, n.m., w., nkl, get a

**træ**, *trai*, adj., three

**triya**, *tiyyā*, adj., third; -i, -e

**trikha**, *trikkhā*, adj., swift;

-e

**triū**, *triūh*, obl. of **træ**

**tū**, *tū*, pr., thou [-nū, to you

**tūa-dia** (e), *tuhāddā*, your,

**tus-i**, *tusi*, pr., you; obl., -ā

**ṭabxer**, *ṭabbar*, n.m., family,

wife [ṭakirea

**ṭakxer**, *takkar*, v., meet,

**ṭap**, *ṭapp*, v., leap; -da

**ṭhak**, *ṭhāk*, v., reprove; -na

**ṭhik**, *ṭhik*, adj., right, correct

**ṭæ**, *ṭhai*, v., fall; -nda (e)

**ṭag:ā**, *dhaggā*, n.m., ox, bull,

-e [oculation

**ṭika**, *ṭikā*, n.m., mark of in-

**ṭikat**, *ṭikat*, n.m., ticket

**ṭil**, *ṭil*, n.m., force, effort

**ṭor**, *tōr*, v., cause to go; -da

**ṭur**, *ṭur*, v., walk, go; -da (e), -n

**ṭukxer**, *tukkar*, n.m., piece

of bread, food

**ūro**, *ūhō*, emph. of **ō** [aloud

**uccā**, *uccā*, adj., high; **uc:ri**,

**udik**, *udik*, v., wait for; -na,

-da [(eyes)

**ūg:er**, *ugghar*, v., be opened

**uk:ā**, *ukkā*, altogether, w.

neg., not at all, -i [down

**ultā**, *ultā*, v., turn upside

**umr**, *umr*, n.f., age

**utth**, *utth*, v., rise; -ke, -xan

**utr**, *utar*, v., descend

**va**, *vā*, n.f., wind

**vā**, *vā*, I am [ly

**vā va**, *vāh va*, adv., extreme-

**vag**, *vāg*, n.f., rein; -ā

**vah**, *vāh*, int., of surprise,

contempt [-i, -e

**valā**, *vālā*, agent, owner, etc.,

**vari**, *vārī*, n.f., a time (once,

twice, etc) [sake of

**vaste**, *vāste*, prp., w.de, for

**vac:ha**, *wacchā*, n.m., calf

**vād**, *waddh*, v., progress, in-

crease; -ea (e)

**vad:ā**, *waḍḍā*, adj., big; -e

**vafadar**, *wafādār*, adj., faith-

ful [woman, etc., (voc.)

**vai**, *vai*, my man, my good

**val**, *wall*, prp., towards; -ō,

towards, according to

**val**, *wall*, adj., good, well

**vāoṭi**, *vauhtī*, n.f., wife [(eā)

**vāra**, *varhā*, n.m., year; -e,

**var**, *war*, v., enter; -da, -ea

ve, *we*, is [-əvʌlə (e, eā)  
 vec, *wēc*, v., sell; -da (e), -ke,  
 veḷa, *welā*, n.m., time, -e  
 vēnda, *wehndā*, looking (vex,  
 irreg.)

veri, same as vari

vex (or vekh), *wekh*, look, see,  
 -ea (or dīḥa), -ke

vexā, *wekhā*, look !

vēcara, *wacārā*, adj., poor fel-  
 low; -e, -eā

vēga, *waga*, v., cause to go

vēgar, *wagār*, v., spoil, -ie

vēzir, *wazīr*, n.m., Vizier

vēzirabad, *Wazīrābād*

vi, *wī*, adv., also, even

vī, *wīh*, adj., twenty

virā, *wīāh*, n.m., marriage

vīc, *wīcc*, prp., in, -iō

vīgər, *wīgar*, v., be spoiled, -e

vīlēt, *wīlēt*, n.f., Europe,  
 America

xær, *khair*, int., well

xābər, *khabar*, n.f., news

xārc, *kharc*, n.m., expense

xəlifa, *khalifā*, title of tailor

xīal, *khīāl*, n.m., thought;  
 also xjal

xōre, *khaur*, int., whoknows?

xrīd, *khārīd*, v., buy, -ea (i)

xvʃ, *khush*, adj., happy

zara, *zarā*, a little, slightly;  
 emph., zə'ra

zəmana, *zamānā*, n.m., age,  
 time; -e

REPRODUCED AND PRINTED BY  
LOWE & BRYDONE (PRINTERS) LIMITED,  
101, PARK ST., CAMDEN TOWN, N.W. 1